

MARCH 10, 1945

AMERICA



A Non-Catholic Conjectures

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COMMENT ON THE WEEK

Reports on Yalta. If Marshal Stalin should feel that he had to defend his Yalta commitments before the Supreme Soviet, his task would be happier than that of either President Roosevelt before Congress or Mr. Churchill before Parliament. On the military agreements the tempo of attack in Europe was the best commentary. Neither Parliament nor Congress would require much reassuring on that. But the solution of two major problems was bound to be open to serious question: the position of Russia on the "veto" in the world Security Council, and the settlement on Poland. The precise nature of the veto solution was withheld, pending the approval of the formula by France and China. Both statesmen were at pains to justify the acceptance of Stalin's claim to the Curzon line. Mr. Churchill repudiated any suggestion that his government was "making a questionable compromise or yielding to force or fear," and asserted "with the utmost conviction the broad justice" of the settlement. Mr. Roosevelt, sounding less convinced over the radio than Mr. Churchill in print, admitted that it was a compromise. Both assured their hearers that Poland's freedom and independence would be guaranteed. The Commons finally accorded Mr. Churchill a vote of confidence. The Congress may reassure Mr. Roosevelt with a similar resolution; but the real decision will come when the treaty to be drafted at San Francisco reaches the Senate.

Wartime Wages. On Washington's birthday, organized labor's two-year-long campaign to defrost the "Little Steel" wage-freeze foundered and broke on the sharp arguments of the public members of the War Labor Board. In a special report to the President, the public members said:

The time has not yet come, in our judgment, when general wage increases can be freely resumed without danger of an inflation which would be disastrous to the war effort and to the economic security of all segments of our population.

This conclusion was based on figures which purported to show that while the cost of living was advancing 29.4 per cent since January, 1941 (base date of the "Little Steel" formula) the "average straight-time hourly earnings" of workers engaged in manufacturing had increased 36.7 per cent. While conceding that particular groups of workers had suffered under the wage-stabilization program, the public members asserted that "the national policy of stabilizing prices and wages in the wartime economy has not impaired peacetime wage standards." They found that real hourly wages were "slightly higher today than they were in January, 1941." Although the Board showed sympathy with the argument that wage increases would be necessary to stop a deflationary spiral when cut-backs in war production ended overtime payments, they objected to raising wages now to offset this future emergency. As was expected, the industry members of the Board concurred in the Report and the labor members bitterly assailed it. While the final judgment on labor's demand for an upward revision of the "Little Steel" formula will be made by the President, it is very unlikely that he will depart from the recommendations of the Report.

Trouble Ahead? Hitherto, with few major exceptions, organized labor has waged its fight on the Government's wage policy with graphs, statistics and political pressure. Among the exceptions the most notable have been the Rail-

road Brotherhoods and the United Mine Workers, the former threatening to strike late in 1943 over wage demands, and the latter actually striking several times during the same year. Will the CIO and AFL now forsake research and public relations for economic action? In plain words, will our two major labor groups vote to repudiate their solemn no-strike pledge? There can be no question of the present determination of top CIO and AFL leadership to avoid a step which would gravely interfere with war production and jeopardize the whole future of organized labor. The question is, can the top leadership any longer control the rank and file? Dissatisfaction is growing dangerously in the CIO, as was evidenced two weeks ago when Emil Rieve, President of the Textile Workers, broke with national policy and released his members from their no-strike pledge. What might happen if the United Mine Workers, whose contract with the operators expires April 1, should strike again is not pleasant to contemplate. Already John L. Lewis, taking advantage of the stupid Smith-Connally law, has notified the Government officials concerned of the miners' desire for a strike vote. It is a foregone conclusion that such a vote would endorse a strike. In these difficult circumstances, top AFL and CIO leaders have no choice except to stand firmly by their pledges. Their position would be easier if the general public realized that wartime wages have not kept pace either with corporate profits or net farm income; that labor, in other words, has made greater sacrifices than have other economic groups.

Senate on Manpower. When the Senate Military Affairs Committee finished with its version of what is needed to remedy the alleged manpower shortage, Committee Chairman Elbert D. Thomas, of Utah, summed up the result as

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"confusing." No reasonable man will care to quarrel with that appraisal, except perhaps to say that, if anything, it errs on the side of Senatorial courtesy. The Committee began by considering the House-approved May-Bailey "work or jail" bill, which has been fervently backed by the Armed Services and their Cabinet spokesmen, and just as fervently, but more factually, opposed by leaders of industry and labor. The combination of fervor plus facts proving stronger than fervor alone, the Committee voted to shelve the May-Bailey bill and turned to consider a substitute sponsored by Senators O'Mahoney, Kilgore and Wagner. As originally proposed, this bill did little more than provide statutory standing for the job controls now exercised by the War Manpower Commission under Executive orders and with the consent of labor and management. But two amendments accepted in Committee—the one imposing heavy penalties on employers who violate manpower ceilings, the other punishing farm workers who leave their jobs—radically changed the voluntary character of the bill. It is this hodge-podge, representing a compromise between the defenders of voluntary methods and the advocates of compulsion, which the Senate is presently debating. If the amendment imposing peonage on farm workers were removed, it is possible that the Congress could come to some agreement on the O'Mahoney, Kilgore, Wagner substitute. However unsatisfactory in several respects, it has at least the virtue of keeping control of the domestic economy in civilian hands.

The Gallup Poll on Peacetime Conscription. The most recent Gallup Poll shows that 69 per cent of the American people favor a year of compulsory peacetime military or naval training for our youth. Only 22 per cent stand opposed to it, and 9 per cent have not made up their minds. But a new element has entered into the Poll. When the 69 per cent were asked *when* a law for peacetime training should be passed, only 37 per cent favored its passage *now*, while 25 per cent said we should wait until the war is over and 7 per cent were undecided on what to say. This is an encouraging and significant sign. For by far the majority of the labor, educational, church and farm groups which have taken public action on the peacetime-conscription proposal expressed the conviction that no decision should be arrived at during the war. These groups speak for a very large number of the American people. Meanwhile bills for peacetime conscription have been reintroduced in Congress: in the Senate by Senator Gurney (S. 188), in the House by Representative May (H.R. 515). Hearings on these bills have been scheduled several times since the new Congress convened, but in each instance were postponed. An obvious reason for postponement was the demand for immediate action on the National Service Bill. It is reported, too, that an added reason was the increasing reaction against haste in deciding upon so revolutionary a measure as compulsory peacetime training. The proposal affects all areas of American life. People in all these areas should express their opinion to their elected representatives, to the President and to other government leaders. The time to do so is *now*.

Mr. Pegler's Apprehension. Criticism of the proposed "Anti-Bias" Bill in New York and of the legislation designed to make the FEPC permanent and give it teeth is not only good but necessary. But Westbrook Pegler went far beyond the bounds of legitimate criticism—descended, in fact, to mere tirade—when he asserted in his February 27 column:

All such proposals and measures, including the national device improvised for the industrial emergency of the war, are the works of the Communists and their kind

whose intent is not to open opportunity to Negroes, but to cause friction and promote disorders by creating intolerable personal situations.

Mr. Pegler, who can usually give chapter and verse, offers not one jot of evidence for this. He has, indeed, to ignore the fact that the Republican platform called for the FEPC, that it was introduced in House and Senate by an unusually large bi-partisan group, that it has been heartily endorsed by many responsible religious, labor and civic organizations and leaders. Amongst Catholics we may mention, for instance, Archbishop Lucey of San Antonio, Bishop Haas of Grand Rapids, Mich., FEPC's first chairman, and Msgr. John A. Ryan, of N.C.W.C. The New York bill has received the endorsement, after careful consideration, of the New York State Catholic Welfare Committee, representing the Catholic dioceses of that State. No one can stop Communists from jumping on a bandwagon whenever they see one. Sweeping and unfounded allegations, like that of Mr. Pegler's, are only a source of confusion in the fight against either bias or Communism.

Addendum to "Our Good Neighbor Hurdle." The fanaticism and bigotry of extremist Protestant sects in Brazil are sternly rebuked in a legal opinion handed down on February 23 by Marcondes Filho, Secretary of Labor, and acting Secretary of Justice in that country. The opinion, approved by Getulio Vargas, President of Brazil, emphatically dismisses the objections made by these sects to what they call "the enthronization of images in Brazilian public establishments by the Roman Church." In dismissing the protest Mr. Filho denied that religious liberty, guaranteed by the Constitution, demanded that the state take an official position of hostility towards the religion of the majority. He declared that the Crucifix and other sacred images are deeply rooted in the history, traditions and affections of the Brazilian people. He said that any effort to ban them by legal ordinance from public places because they are offensive to a small and alien minority would constitute an attack on the most fundamental right of the people, the right to live its own life. Though couched in the measured language of a legal document, the opinion contains a strong indictment of the arrogance and bigotry that moved these sects to assail the rights and outrage the instincts of a whole people in an effort to force upon them an alien and unwanted culture and religion. Such actions cannot harm Catholicism in Latin America. They will boomerang and bring down the anger and contempt of the people on those who are guilty of them. But they are a serious obstacle to our Good Neighbor Policy in Latin America.

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THE NATION AT WAR

NOTWITHSTANDING the requirements of the war in Europe, the Americans and British have found the means to intensify the attack on Japan.

The British have within the past few months reconquered almost one half of Burma—mostly by overland attacks which have led their forces to the vicinity of Mandalay, in the very heart of the country. Japanese resistance, at first minor, is now very strong.

The British have also re-taken one half of the coast province of Arakan. If the remainder can be re-occupied it will give the British the great port of Rangoon. That important port, combined with Mandalay and the intervening country, will restore the better part of Burma to the British Empire.

Possession of Rangoon will facilitate an operation for the recovery of Singapore. The next rainy season in southeast Asia will be from May through November. It is not impossible to conduct military campaigns while the rains are on; but in the last three years they have been suspended in this area, with one exception. That was in north Burma. There General Stilwell was in charge, and kept things moving regardless of the weather. The fruits of his long preparations have come to hand. The Ledo Road, which he started, has been completed and has now finally been joined to the Burma Road.

The Ledo Road starts at Ledo, which is at the end of the railroad in India. It goes across high mountains and dense jungles for some 350 miles, where there had never been any roads. It was a marvelous undertaking, reflecting great credit on its planners and engineers.

While the British have been deeply engaged in Burma, the main American effort has been towards the recovery of the Philippines, which mean about as much to us as Burma does to the British.

Japanese commentators have announced that Japan does not intend to fight major battles in the Philippines. It will limit operations to harassing actions, in order to make the campaign as long and as expensive as possible for the Americans. So far, Japan has followed this policy. It may take time to overcome the Japanese, but they are likely to be the heavier losers.

COL. CONRAD H. LANZA

WASHINGTON FRONT

NOW THAT THE PRESIDENT is back from his latest travels, it is probable at this writing that the much-discussed work-or-fight legislation will be quickly dispatched and out of the way (that is, after the appointment of Aubrey Williams has been either confirmed or rejected, take your choice). We shall then be just about where we were when the President went away.

Meanwhile, this observer has made some effort to ascertain why the Senate appeared so cantankerous over the manpower situation. The results may be enlightening.

First of all, there is no doubt that the Senate is becoming very wary about giving governmental agencies any more compulsory powers over civilians, as the bill that passed the House did. Such powers have a way of expanding under administrative hands. In other words, the Senate is already feeling that the hump of the war emergency has been passed, and is coasting down the other side towards the days of peace.

On the other hand, the Senate is quite aware of the only real argument the Army and Navy have for the bill, namely, that it is necessary for the morale of the armed services that they feel civilians, too, are under orders. So it will grant compulsion, but as little as possible, and hedged about with many conditions. The real work will then be done in conference with the House.

But the main consideration in Senators' minds is certainly that it is rather late for such legislation. Two years ago, perhaps, might have been all right, but not now. To pass it now will pillory our workers before the outside world, as if they were slacking, at a time when that world knows all too little about the fantastically big job that industry and workers, acting as one, have done, to an extent that the world has never seen, or even imagined could be done. So there is, it would seem, a real national pride working behind the scenes.

Most Senators feel that nearly every actual or potential worker has some near and dear one in the fighting forces and is well aware of what must be done to win the war. So whatever legislation is finally adopted, the Senate will vote for it with hesitation, feeling it is aimed at a very small segment of our population.

WILFRID PARSONS

UNDERSCORINGS

THE ARCHBISHOP of St. Louis, Most Rev. John J. Glennon, has urged all parish organizations of the St. Vincent de Paul Society to make immediate plans to aid returning service men. Unless there be friendly hearts to receive them, he warned, "their bitter experiences in the blood and fever of war may serve only to their disillusionment and rejection of former Christian beliefs and ideals."

► Catholic committees are being planned in the Lancaster diocese in England to cooperate with non-Catholic groups to improve social conditions, Bishop Thomas E. Flynn announced in a pastoral letter. Their purpose, he said, is "to enable Catholics to make their fullest contribution to all activities which are for the good of the community, and to cooperate with similar non-Catholic organizations for improvement of social conditions."

► The names of 43 priests who died while serving as commissioned Chaplains, and 13 who succumbed while serving as Auxiliary Chaplains, are listed in a memorial leaflet issued by the Military Ordinariate in New York. The list is current

to February 10, 1945. The leaflet also lists the names of six Chaplains who are reported as missing, and 28 who are prisoners of war.

► Distinguishing between armistice terms and peace terms, a joint pastoral letter by the Catholic Hierarchies of England, Wales and Scotland urged that "the peace conference should not make any final or irrevocable decisions until the fever of war has abated." "Armistice terms," it said, "are directed to the punishment of aggressors, and peace terms must be directed towards their rehabilitation."

► All the Bishops of France, headed by three Cardinals, were present in Paris on February 26 to receive the priceless reliquary containing the body of Saint Teresa of the Child Jesus, brought there from Lisieux for the national novena in honor of the "Little Flower" in thanksgiving for the protection of France during Nazi occupation. The Bishops are taking the occasion to organize a new movement under the name of "General Catholic Action" which is to embody every parish in France.

LOUIS E. SULLIVAN

THE FUTURE OF SPAIN

CHRISTOPHER T. EMMET

[AMERICA's view remains unchanged that our public opinion could not rightly remain indifferent when General Franco was defending his country against unspeakably brutal assaults on religion and civilization. We venture, however, on no prophecies whether his regime will or will not continue. Reports on present trends in Spain are conflicting. But since a change of regime would undoubtedly entail a serious crisis for that country and for Europe as a whole, we believe AMERICA's readers will be interested in the conjectures of a Protestant, a convinced anti-Communist, but friendly to the Republic, as to how such a possible crisis might be averted.—EDITOR.]

ONE OF THE VIRTUES of wise statesmanship is the ability to throw off the dead hand of the past, with its feuds and prejudices, while at the same time profiting from past experience. We must remember the facts but forget the emotions; and that ability was never more needed than in dealing with the Spanish question today.

The Spanish Civil War revealed a dynamic power to compound old hates with new ones and to generate a passionate partisanship throughout the world. That power may even explain the curious emotional lethargy toward the war which has puzzled observers not only in America but in Britain—the lack of spontaneous celebrations over great victories, and the negative reaction even to well authenticated evidence of atrocities.

Recent events have proved that the passage of six years has scarcely softened the bitterness aroused by the Spanish Civil War, not only in Spain itself but in America. The mere fact that Ambassador Hayes referred to Franco in the irritatingly polite terms customary among diplomats in discussing the governments to which they are accredited caused him to be branded as a "Fascist," despite his long record as an anti-Nazi and a leading exponent of the liberal democratic philosophy. Our Government's whole Spanish policy, which ensured the rear of our early precarious foothold in Africa, which secured to the British certain minerals they desperately needed and which prevented vital war materials from reaching Germany, has been consistently denounced as a form of pro-Fascist appeasement.

Madison Square Garden was filled to overflowing by a meeting to demand an immediate break in diplomatic relations, a meeting which rang with charges of the gravest nature, not only toward the tactics but toward the motives of our Government. And although the Communists boasted and attended the meeting, it was organized and addressed mostly by sincere and respectable Liberals.

So it is safe to assume that so long as General Franco's regime lasts, the wounds of the civil war will not be healed. So long as he lasts, Spain itself will continue to suffer either from the threat or from the actual fact of outside intervention, and Spain will continue to be a source of friction between religious and cultural groups in America and elsewhere, whose unity is vital in the tremendous task of rebuilding civilization after the present War.

One of the main causes of the World War itself was the lack of unity, not only among nations but among different cultural and religious groups who were alike fundamentally opposed to the Nazi philosophy of persecution and aggression, but who were too deeply divided among themselves to

work effectively together. One of the divisions most fatal to the vigor of democracy in the western world was the gulf which separated most Catholics from various liberal and even moderate Socialist groups in most countries, a cleavage which was particularly acute in the Latin nations. It was illustrated by the conflict between Church and State in Mexico in the last decades, and in France during the early part of the century. And although the healing of the breach was making rapid progress in France (thanks to the attitude of the Vatican in opposing the Royalist *Action Française* and thanks to the enlightened movement led by Cardinal Verdier) the wounds were not sufficiently healed to stand the test of the Spanish Civil War.

The constant machinations of Communists and the naïveté of so many liberals toward them aroused the fears of conservative Catholic groups and so played into Hitler's hands, especially in Spain and France.

The sympathies of most non-Catholic Americans were drawn to the Loyalist government, which at least had good apparent claims to democracy and legitimacy, whereas the sympathies of American Catholics were aroused over the hostile attitude of many Loyalists toward the Church.

UNION OF DEMOCRATIC FORCES URGENT

The ill effects of this divided public opinion—which still persists—are incalculable, for it is a safe prediction that democracy will not survive unless all the groups that share the ideals of the Bill of Rights and the Atlantic Charter can work together in all the democratic countries. If they cannot work together, the war will have been won against totalitarianism of the Right only to establish a totalitarianism of the Left. And few things could better serve to bring them together than a solution of the Spanish question.

There are already encouraging signs of growing cooperation between the Church and what are known as Liberal groups both in America and in the liberated countries of Europe. Church leaders have long since become sponsors here of such movements for world organization as the Pattern for Peace and the similar movement led by Cardinal Hinsley in England. The Pope's great Christmas message expressed the fundamental affinity between the democratic philosophy and the teaching of Christianity more clearly than any other Papal pronouncement.

But it is a race against time. The recent progress is threatened by the renewed drive from the Left against the Church, a drive which draws its principal argument from the Spanish Civil War. All the encouraging developments just mentioned, all the denunciations by the last two Popes of anti-Semitism, extreme nationalism and the Nazi glorification of the State, all the services of the Vatican radio when it was the only influential anti-Nazi voice left in Europe, all the efforts of the Pope in aiding anti-Nazi and Jewish refugees, are alike forgotten.

Now, as during the civil war itself, the majority of those who oppose Franco and who criticize the Church are not Communists, either in Spain or out of it. But now, as then, the anti-Franco cause is exploited by Communists, just as Franco's cause was exploited by the Nazis and the Fascists. The Communists are determined to keep the Spanish issue alive, not only for the sake of their cause in Spain itself but as a weapon against the Church, which, to judge by the Soviet press, now seems to be cast for the role of Moscow's Enemy No. 1.

A propaganda drive is on to identify the Vatican with the Nazi movement and to depict the Pope as the champion of a peace so soft that it would permit Germany to try again. Despite her poverty, exhaustion and industrial back-

wardness, Spain's power is grossly exaggerated, as is that of the largely agrarian Argentine. Such widely read writers as Allan Chase and Ray Josephs picture both countries together as the Nazi spawning ground for World War III.

Because of all this the recent reports that Franco's rule may soon be superseded have an interest far beyond the borders of Spain. Appeals for a change of regime are reported to have come not only from liberal groups inside and outside Spain but from Franco's own Generals. As has already been pointed out in *AMERICA*, the *Religious News Service* of August 1 reported that the Catholic Bishops in Spain regard the Franco regime as a temporary expedient. Franco appears to be opposed by everyone except the discredited Falange. The moderate politician, Miguel Maura, who has wide contacts in Spain as an intermediary between various groups, even reported on December 9 that General Franco had already resigned and, although this report proved premature, the fact remains that Franco is reported to be on the way out. The real question is as to the manner of his going.

DIPLOMATIC BREAK NOT THE ANSWER

It would be fortunate if that question could be solved simply by having American Catholics join the Left wing in demanding that we break relations with Spain now. That would be the easy and the popular way. It is the way recommended by Juan Negrín, Alvarez del Vayo and the Communists. But it is not urged by many of the finest Spanish leaders and it would be unlikely to promote a peaceful transition in Spain.

Breaking relations with Spain would be a form of intervention. Yet intervention remains at best a delicate and dangerous business, because the precedent of interference by great Powers in the affairs of weaker Powers opens the way to all the dangers of imperialism, power politics and puppet governments. And even where its motive is pure, intervention has been so misused in the past—by the United States, for instance, in Latin America—that there is always danger of its being misunderstood.

The break of diplomatic relations with Spain would presumably lead to disorder and perhaps to civil war. Spain is already on the verge of starvation, and the consequences of civil war there, unless we could intervene with supplies and troops to restore order, would only pile new tragedy on the long-suffering Spanish people. But we know that the shipping shortage is still desperately acute. We know that it is still uncertain whether we have enough shipping even to carry out vigorously enough our policy of simultaneous offensives both in the Pacific and in Europe, let alone to do so while feeding the civilian population of even our most trusted allies, not to speak of neutrals.

Political questions in wartime cannot be decided by slogans and emotions. They must be decided by practical judgment and principle.

No group in Europe had a greater grievance against Franco and a greater hatred of him than the Free French of General de Gaulle. And yet de Gaulle's government not only did not break relations with Franco, but recently recognized him—and that does not mean that General de Gaulle has become a "Fascist." Nor does it mean that our Government will be pursuing a "pro-Fascist policy" if we do not break relations now.

It might also be noted that the same strategic and economic motives involved in our "appeasement" of Spain have been involved in Russia's appeasement of Japan. As late as a year ago, after some of her greatest victories over Hitler, Russia made her Fisheries Agreement and Treaty with Japan

over Sakhalin Island, which led to the easing of tension between Japan and Russia and to the transfer of Japanese troops for her great campaign this year in China. And yet not a word of criticism was evoked from the very Liberals who profess to be morally shocked over Anglo-American dealings with Spain.

Of what avail is it if we get rid of Franco only to put a new bloody civil war or a new dictatorship in his place—this time, perhaps, a dictatorship of the extreme Left? Most of the Spanish people seem to be united against Franco, but it is not clear how far they are united about what is to take his place.

OUR TASK

Our task is to help to bring about a real democratic regime which can unite the Spanish people, and there is no assurance that a break in relations now would accomplish that. There are, however, legitimate ways in which the United States could encourage and assist a peaceful transition in Spain through diplomatic and economic channels.

Our aim in fostering Spanish unity is in line with the recent statement of Winston Churchill in his letters to General Franco, where he said that only governments which were broadly representative of their peoples could join with the United Nations in the task of rebuilding Europe. This principle was also implied in the Yalta agreements on the attitude of the great Powers toward liberated countries. In theory, at least, this is a step toward the attitude of the Catholic Bishops of America, expressed in the following passage from their fine statement of November, 1944:

If there is to be a genuine and lasting world peace, the international organization should demand as a condition of membership that every nation guarantee in law, and respect in fact, the innate rights of man, families and minority groups in their civil and religious life.

HOPEFUL MOVES

A possible hope for Spanish unity may lie in the efforts of the moderate Socialist leader Indalecio Prieto and the Speaker of the Cortes, Martinez Barrio, as well as the efforts of Miguel Maura, who has been trying to forge unity among various Spanish opposition groups from the Right to the Left, both inside and outside Spain. And although the influence of the exiled leaders with the Spanish people is unknown, Prieto and Barrio took what may prove to be a useful initiative in summoning a meeting of the Cortes in Mexico. They achieved a measure of success but failed to get the necessary quorum because of the opposition of Juan Negrín, the last Premier of the Loyalist government. Negrín and his former Foreign Minister, Alvarez Del Vayo, have up to now allowed themselves to be used by the Communists to prevent the forging of the necessary unity between all moderate democratic elements in the former Loyalist groups. The unsavory story of the Communist intrigues was revealed in the letter of Luis Araquistain, former Republican Ambassador to Berlin and Paris, in the *New York Times* of February 1. Araquistain is a representative in London of the moderate Spanish Republican Committee of Liberation with headquarters in Mexico, which opposes the Communist-dominated Junta led by Negrín and Del Vayo, which has its strongest support among Spanish refugees in France.

But according to an article by Indalecio Prieto, in the *New Leader* of January 13, 80 per cent of the Spanish refugees, even in France, now support the Spanish Committee of Liberation. Prieto also writes: "All agree, too, that Republicans and Socialists, although taking no part in

the negotiations conducted between Maura and Franco, have wisely decided not to interfere and are following developments with the most lively anticipation."

The discrediting of Negrín's Junta was accelerated by the failure of the attempt to invade Spain by the Left-wing Spanish members of the French Maquis. The liberal and pro-Loyalist journalist, Vernon Bartlett, writing in *PM*, revealed that this attempt at outside interference had temporarily strengthened Franco's hold in Spain and had been widely exploited by Franco's propaganda. This proves once more that Franco's greatest strength with Spaniards now, as during the civil war, is the fear that the only alternative to Franco is a government of Communists and extremists.

According to Araquistain, the Communists are now flirting with reactionary groups in Spain (as they have in Poland and all the Balkan countries) in their efforts to prevent Spanish unity behind a moderate government to replace Franco. Discredited reactionaries or adventurers are much more amenable to Communist maneuvers, or to Russian diplomatic pressure, than men who are bound by principle or who have the support of broad masses of the people.

The other great obstacle to such a peaceful transition is the Falange, which has an even greater interest than the Communists in preventing it. For the Communists can at least hope to influence any democratic government of Spain with Russian support, while the Falange can have no such hopes. The latter, therefore, will threaten to wreck Spain again by civil war if their power is curtailed; and they may be in a position to do it. Nothing but a wide unity between the constructive elements can possibly prevent it.

SUGGESTED PROGRAM

If, therefore, the Franco regime falls, all groups who are opposed to Franco, including Conservatives who are not discredited by voluntary collaboration with the Falange, should be drawn into a new provisional government, if possible, with the support of the Cortes. Such a government, however, should not repeat the fatal mistake of the former Republic, and let itself become the tool of anti-Catholic and anti-religious elements. It should take a firm stand on religious freedom from the beginning.

The Communists, who would like to take advantage of Spanish revolution in order to set up another puppet government for Moscow, should be prevented from controlling or dominating the provisional government, although they could be given a fair representation in proportion to their pre-war numbers in the Cortes. They should have a chance to participate in future Spanish elections, but they should not be given a chance to take advantage of the hatred for Franco to establish a Left dictatorship by a *coup d'état*.

In the interest of unity, the provisional government should promise to hold a plebiscite on the question of a Republic or a Constitutional Monarchy in Spain, if there is substantial sentiment for the monarchy among the more decent conservative elements.

But all this will only be the beginning. After the preliminary hurdles have been cleared, all the immense problems discussed by Father LaFarge in his article of December 30 will remain—land reform, separatism and the task of building a new unity between the sections and classes of Spain. They will demand all the good will which can be mustered in Spain and all the help which can be spared from the outside world, distracted by a dozen other equally pressing problems. America can do the most; so it is especially here that a new understanding is needed. But unless we first become more united in our own thinking, we cannot hope to contribute to the unity of Spain.

SHALL WE SELL OUT CHINA TO RUSSIA?

RICHARD WILLIER

A NAVAL OFFICER who had just returned from the fighting front in the Southwest Pacific asked me "What are we going to do with China?" "From the recent trend in newspaper propaganda," I replied, "it looks as if we had decided to discredit General Chiang gradually, pave the way to break up the Chinese government, and to leave it weak and disunited." "If we do leave her weak," the officer continued, "God help us and the world, too, for Russia will take over China which, added to her own country and what she will take in Europe, will make her irresistible."

COMMUNIST TERRITORY AND RECRUITMENT

From my own eight years of recent experience in China and from first-hand reports that I have had, I was of the same opinion as this young naval officer. Where China was weak and disunited, there Communism entered in and took over by force; where China was strong and the Chinese government had control, there Communism could not even gain a foothold. In the early 1930's when the Chinese government began to clean up the bandits of Central China, the last group to hold out were the "Hung Tu-fei," as the people called them, who were bandits pure and simple, but with a few leaders who had had some training in communistic principles. Rather than submit to the rule of the rightful government, they fled to the far Northwest where the Government's power still rested rather lightly on the shoulders of the people. There the Red bandits could avoid a showdown battle. And there, as was their custom, they imposed themselves on the people and lived off the people.

When war started with Japan, they made a pretense of fighting the enemy; but in reality they saved their troops and retreated to positions where the terrain and the poverty of natural resources made further advances of the Japanese forces both costly and unprofitable. However, the area that had been overrun by the Japanese was now in a state of complete disorganization; and so Russian organizers with trained Chinese assistants were sent into these districts to make them communistic. The Chinese government no longer had any power in these areas; the Japanese were unable to control anything but their lines of communication; and hence the people were at the mercy of any organized group, no matter how small.

I have first-hand description of the methods used by these organizers from a friend of mine who was living in the area in question. Promising young men were approached by the organizers and asked if they would not like to improve themselves by some special schooling. If the person approached realized that the school was communistic and refused, he was threatened with a whispering campaign that he was pro-Japanese. This threat brought most of the young men to terms because, whether it were true or not, people would suspect them and friends and business alike would leave them. If this threat failed, an armed group descended on the home of the recalcitrant and proceeded to turn the place into a shambles. This was the work of the famous 8th Route Army. On the plea that they were fighting the Japanese, they confiscated property and whatever else they claimed would help their patriotic efforts. Whenever the Japanese forces approached, they retreated with scarcely the loss of a man.

By this time the central part of China had fallen to the

Japanese forces and the Communists started to organize the 4th Route Army. Here their organization was less efficient, but their numbers were sufficient to make the people groan under their exactions. Meanwhile the troops of the Chinese government had sifted through the Japanese-held positions and soon found themselves in the same area as the 4th Route Army. The Generalissimo now had first-hand information on the activities of the 4th Route Army and on their lack of activity against the Japanese. He sent word to them that they should either join with the regular troops of the Chinese government and attack the Japanese or disband. But the 4th Route Army was interested only in its own preservation and growth and not in the aims of the Chinese government, and refused. The Generalissimo now issued an ultimatum to the rebels that they should attack the Japanese, or his own troops would attack and disband them. Again they refused to obey. The Chinese Army attacked and defeated them in a three-day battle. I received this information from remnants of the 4th Route Army which were admitted to a Japanese-held city on the Yangtze River, surrendered to the Japanese and told us their story. In that area China was weak but not quite weak enough for the success of the Communists.

ANTI-CHIANG PROPAGANDA

Wherever the Chinese government was strong and the people were under its protection, there Communism was unsuccessful and had to try other methods. In China the people love their land; or, better, the farmer owns and loves his farm. Since China is at least eighty per cent agricultural, eighty per cent of the people love their means of production, for the farm is their means of production. For this reason, communism of ownership does not appeal to them. Among the letters of the Communist Party in Shanghai which were seized by the police, I read one in which this very difficulty was proposed to the head office in Moscow. The answer contained in another letter advised the Communist worker in China to discard propaganda about communism of ownership and to concentrate on stirring up trouble wherever there was dissatisfaction. Although China's government in Chungking had weathered seven years of war rather well, still there was some dissatisfaction and the Communists acted upon the advice of Moscow—"where there is dissatisfaction stir up trouble."

The rumors started. "Chiang Kai-shek is a dictator. Chiang is a Fascist. China is not a democracy. The officials dine on sharks' fins and the people starve on millet" (personally, I should rather have millet any day, but that is beside the point). "Officials in the Chiang regime are corrupt. They are not friendly to the democratic Communists" (an armed rebellion against the legitimate government). These statements hurled often enough, and sold to gullible American newspaper men anxious to write a sensational story before leaving China, would bring misunderstanding and dissatisfaction to both China and her Allies. Next, this strong Chinese government would be relegated to disfavor. Under a weak government, or with a change of government, would come disunion and confusion that both Russia and the Communists know would be not just "D-Day" for them but "V-Day."

Russia sees this clearly and is working constantly and resolutely to bring this about. If the Generalissimo and his party are discredited and have to resign, then China will break up into the many varied parts which under the leadership of General Chiang had been welded into a surprising unity. Upon that breakup there will be an open field for communistic organizers and they can bring the unwilling

"to heel" by threats and force. Then, too, there will be no strong China at the peace table to make embarrassing demands for Chinese territory that Russia already has in her possession or has in mind to take over. Most important of all, a weak China will soon fall completely into the hands of the organizers and then Russia may take over the terrific manpower that Japan had hoped to use to win world empire. Russia, however, realized that China and the Chinese would not listen to her insinuations and accusations and certainly would not be moved by any pressure that she herself could bring on her. China had withstood that in the early days of her struggle with Japan. Russia had sent much-needed planes and pilots to China, but in return asked certain concessions for the Chinese Communist Army. When China refused to fulfil all of Russia's demands, the dour-faced Russian pilots stood sullenly by and saw the attacking Japanese destroy Russian planes as they stood on the idle air-field.

RUSSIAN AND BRITISH DANGERS

Russia now turned to England and the United States in an attempt to alienate both countries from China. While England is scarcely a friend of China who could ask as a friend, yet she could be interested in a whispering campaign to cause us to leave China weak, for then there would be no embarrassing questions about Hongkong, Singapore and trade in the Orient. And so after Madame Chiang's triumphal visit to the United States, the rumors started that she was on bad terms with her brother, that the Soong family wanted the Burma Road open in order to ship in their own goods on which they could profiteer—and like reports.

Russia, whom Germany had beaten back to Moscow, Russia, who was saved at the expense of American arms and supplies that China pleaded for in vain, the same Russia, now that she is saved from the invader, says self-righteously "the reason that China is failing before the Japanese attacks is to be found in the internal corruption of the regime which is opposing the 'democratic' part of the people."

However, neither England nor Russia could bring real pressure to bear on China. America, on the other hand, who has been loaning China money, giving some supplies with a promise of more, and making more promises, America is the one to bring pressure to bear on China to discredit and relieve the only man who has kept and can keep China united and strong. How great that pressure has been has only recently come to light in the incident which led to the recall of General Stilwell. But there was still too much sympathy in the United States towards China to suit the interested parties.

Hence damaging stories and sinister propaganda against the Chiang regime spawn apace: "There is a rift in the Chiang family. Madame Chiang will remain in America. . . . Defeat of the Chinese Army in South China is to be blamed on Chiang's officers. . . . The defeat is due to Chiang's refusal to come to terms with the Chinese Communists." An accord with the Communists is reached, and the very next day victory in South China is announced and the British OWI credits it to "the arrival of Communist troops from the Northwest." Deny or disprove the rumors; it does no good, for the harm has already been done. Point out that the Red troops could not reach South China for a matter of weeks or months after the accord was reached; it matters not, the credit of victory is already in the papers for the Communists. Then, after the American people have been well softened up by this constant bombardment of accusations, England and Russia can put pressure on our Government to demand the resignation of General Chiang, and

China will be left weak and an open field for the Communist organizers.

What have the Chinese Communists done in China? In September, 1937, they pledged the Chinese Government that they would: 1) strive for the complete fulfillment of Dr. Sun's Three Principles of the People, as they serve the needs of present-day China; 2) abandon all violent action and policy aimed at overthrowing the Kuomintang, propagation of Communism in China and the policy of violent confiscation of landowners' holdings; 3) abolish the existing Chinese Soviet government in the Northwest and work toward a united democratic government for the whole people; 4) abolish the name and status of the Red Army and permit its incorporation into the national revolutionary army under the National Military of the National Government.

In direct violation of these pledges, they now maintain their own Government, issue their own currency, refuse military obedience and actually take up arms against the Government troops. They put forth claims through writers for the American public that they alone are fighting the Japanese; but friends of mine who have visited the Northwest and the area in which the 8th Route Army is operating laugh at such statements. Then we have the colossal inconsistency of Russia, the pot, calling China, the kettle, black. When she asks why China does not fight the Japanese China could well reply: "Speak for yourself, John" (or Joe, as the case may be). Russia says to China: "You are not democratic but have a dictatorship of one party," and China replies: "What of your dictatorship of one party, and where is your democracy?"

POLICY OF TREASON

Moreover, is the Chinese Government intolerant and is the Kuomintang selfish in its quarrel with the Communist government and army as our newswriters would have us believe? The answer should be quite clear. If the Republican Party in the United States should act as the Communists in China have done, namely, muster its own army, issue its own currency, openly refuse to fight the common enemy in time of war and attack the United States Army, we would be sure that the question was no longer a political one but that the Republican Party was guilty of high treason. It is no longer a question of political compromise; it is a crime against the only legitimate government and calls for punishment.

Our only hope for the Far East and for the world of the future depends upon our immediate action to build up a strong China. If China is kept strong politically—so that she will remain unified, and at the same time be built up industrially—then we shall have a solid bulwark against Communism in the Far East; we shall have power capable of exerting a stable influence in that area during the years of rehabilitation; and we shall have a powerful friend and ally in the Orient. If England falls into the mistake of making China weak, she may have her way about her former possessions and her trade in the Orient for a few years; but then a Russian-dominated China will take it all away from her. It would be far wiser to make China strong and as a friend arrange favorable trade treaties with her. If China is weak, she will not go communistic, but the organizers will take her over and soon dominate her. Japan, the Philippines and other countries in the Far East left weak by the war will fall before the same tactics. Then the manpower and resources at Russia's command will be staggering. Again I ask: "Shall we be fooled into selling out China to Russia?"

THEIR HOPE: OUR FAITH AND CHARITY

PAUL DEARING

ALMOST SIX YEARS of war in Europe and eight in the Far East have brought about the most devastating economic destruction the world has ever known. If ever Christian charity faced a testing, it faces it today. Never before has there been greater human misery and distress. Never before has a Bishop of Rome had to depend so much upon the understanding of American Catholics to help carry on the Church's world-wide missions of mercy and charity.

In a recent letter to the Catholics of his episcopate, Archbishop Francis J. Spellman employed sanguine phraseology to point up the importance of continuing to aid, through prayer and personal sacrifice, the vast works of charity carried on by Pope Pius XII in the midst of war.

"Never with greater intensity have waves of blood and torrents of tears deluged the earth," averred the Archbishop. "Never more than at the present time has our Holy Father needed the cooperation of his children who are able to assist him in alleviating human misery." It was a plea for greater love, a plea for the further opening of our hearts.

CHARITY GREATER THAN JUSTICE

Charity and justice complement, support and perfect each other. Justice is the disposition to give to every man what is strictly his due. Charity is not simply an emotion: it is a positive act of the will, the touchstone of our love of God. In a thoroughly Christian society charity rather than justice is the highest social virtue; it extends beyond justice; it is the desire to give every man more than his due.

Works of charity, services inspired by love of neighbor, have characterized the history of the Catholic Church for nearly twenty centuries. In apostolic days, even before the era of the catacombs, the needs of the poor were amply supplied through the generosity of the more fortunate members of the Church, whose charities attracted the notice and admiration even of pagan groups.

Practice of the greatest of virtues became the hallmark of the Christians of Corinth, Antioch and Rome. The story of Fabiola who, in the fourth century, gave her entire fortune to the poor and converted her fine Roman villa into a Catholic hospital, is no isolated instance. Charity assumed and maintained a place of supreme importance throughout the early Christian eras. The movement centered around the "Bishop's House," near which sprang up hospices for pilgrims, and hospitals, the latter a distinctly Christian creation. The social effects of such institutions proved incalculable, particularly in times of epidemics, famine and war.

The magnitude of the Church's charities stretching across the centuries is almost beyond the power of mind to encompass. Regardless of race, nationality, creed or political status, the Church today, as always, offers a ready hand to aid the neediest. There are virtually millions of homeless, destitute, stricken and suffering victims of war throughout Europe, the Middle East and in China, particularly among the innocents: infants, children, young mothers and the aged.

Catholic doctrine teaches, as did Christ Himself, that we may no more refuse to manifest charity toward our neighbor in need than we may refuse to love God—a double-edged precept that amounts to something more than mere counsel. The Saviour made man's natural love and concern for his own person and life the measure of his love for his neighbor;

one is therefore obliged to do as much for his fellow man in need as he would do for himself. "Whilst we have time, let us work good to all men." There is almost half a world full of people in need in this year of grace. And we in America have time.

Certainly no one organization, single-handed, is prepared to meet all the responsibilities of caring for millions of hungry, ill-clad people. The far-flung charities of Pius XII, supported in great measure by the contributions of Catholic congregations of the United States, will continue to do its share to alleviate human suffering to the extent made possible by the resources at the Holy Father's disposal. But the Pope himself would be the first to deny that the Church's program of charitable action must needs be limited in its scope.

THE NEED ABROAD

Stories of starvation and despair are headlined daily in the secular and religious press; they are prominent, too, in the dispatches of America's topflight war correspondents. From them may be derived some notion of the grossly inhuman conditions which our brothers in Christ, the members, with us, of His Mystical Body, suffer in their war-wrecked lands.

Italy furnishes an example. Home of a war-stunned, war-stricken people, the country lies helpless and in ruins. Those few who, like Archbishop Spellman, have visited this devastated peninsula, return to the United States shaken in soul by the sight of the hopelessly ruined cities, the crumbled monuments, the uncounted homeless, unsheltered, starving, ill and dying people. Disillusioned, dazed and completely crushed in spirit, whom have the starving Italians to look to for immediate aid except the Holy Father? With part of the funds sent by American Catholics last year, he was able to meet the needs of many thousands.

The knowledge that hunger and disease are wrecking, perhaps to a point beyond repair, their men, women and children, diminishes the Italians' concern over material and cultural destruction.

"To the Vicar of Christ on earth the suffering turn for bread, clothing and shelter," wrote New York's Archbishop on his return. "To our Holy Father we give our gratitude, our love, our prayers, and in our charity we shall help His Holiness in dispensing charity, that his generous heart and hands may be the medium through which we manifest our love for all our afflicted brethren."

Mindful of the forthcoming Bishops' War Emergency and Relief Committee's appeal, the prelate pledged: "We cherish this opportunity to show our loyalty and love for the Successor of Peter and will do our utmost to help him in the fulfilment of his vocation as father of the poor and refuge of the afflicted."

On Laetare Sunday, which comes this year on March 11, the annual appeal for a personal sacrifice will be sounded from the parish pulpits of most United States dioceses. For the fifth time, the American Bishops will ask for continued support of the Church's numerous labors of love for the countless, innocent victims of war, for the homeless refugees and the distressed populations of many foreign lands. Last year's collection, which amounted to \$1,508,522, was expended by the Committee for numerous needful projects, the most vital of which was administering general relief to homeless refugees, recreational, educational and other services to prisoners of war and interned civilians, and emergency aid to distressed victims of war in Greece, Holland, Scandinavia, Poland, Italy, Vatican City, Luxembourg, Belgium, Malta, Egypt, France, Spain, Great Britain, the Baltic and

the Balkan countries, Hawaii and the Fiji Islands. About half of all the money expended was used in this work.

Sharing also in the Fund was the highly important work of the Vatican Information Service for prisoners of war and refugees—a facility of the Holy See, which during World War II has handled an estimated 2,700,000 personal messages passing into and out of belligerent countries between captive servicemen and their wives or families back home, between interned civilians or refugees and their separated loved ones in lands where normal postal service has been suspended. Of these messages, 665,102 had passed through the Apostolic Delegation and U. S. Censorship offices in Washington, as of February 10, 1945.

The Bishops' concern for serving as completely as possible the material and spiritual welfare of American servicemen abroad has resulted in the granting of financial support to volunteer Catholic groups organized to establish recreation and rest centers for Allied servicemen in Rome, Naples, Florence, Cairo, Paris, Hawaii and Suva in the Fiji Islands. One of these clubs alone serves an average of 10,500 uniformed men and women weekly.

RELIEF AND AID AT HOME

Here in the United States, the fund to be raised in this year's appeal will continue substantial support to Montezuma Seminary, near Las Vegas, New Mexico, where, since 1937, 305 native Mexicans, have been educated and ordained to the priesthood, and where 350 students from 23 Mexican dioceses constitute the present body of seminarians. The singular importance of this project can hardly be over-emphasized in view of the fact that the poverty of the vast majority of Mexican dioceses and hostile laws still on the statute books in that country would prohibit such an institution as Montezuma Seminary functioning there.

German and Italian prisoners of war in the United States and Canada are beneficiaries by virtue of religious materials (Mass kits and supplies), ministrations (the Sacraments) and services (auxiliary Chaplains) which the fund finances. American-born Japanese, many of them recent converts to the Catholic Faith, receive this same service and attention in the various war relocation centers.

Human need has been and will continue to be the sole criterion in administering emergency aid to the distressed. Saint Paul cited charity as the cardinal test of the faith of the early Christians. Succor for the needy and destitute victims of war is an organic part of Catholic life. Charity is the great bond that unites all men with God, the Father of mankind; and since all men are brethren in Christ, charity is the greatest bond of brotherhood. It is the nearest approach to perfection that we have in this life and it is a foretaste of the ultimate end and perfection of man. "There is neither Greek nor Jew; there is neither bond nor free . . . for you are all one in Jesus Christ." The Church, therefore, properly looks to her American children, in some ways still untouched by the sorrows of war, to provide generously for the material and spiritual welfare of their less fortunate brethren in war-devastated sectors of the globe.

The needy, too, look to us, knowing we will aid them as far as it lies within our power. For as long as there is want and suffering in the world, every true Christian must give himself, if needs be, to alleviate it. The Church's round-the-world wartime charities rest again upon the voluntary generosity of the financially able faithful. Our prayers and contributions in the appeal are known only unto God, but by them we whose hands are the hands of the Mystical Body of Christ will continue to serve stricken humanity in lands that cradled our Faith.

MABUHAY!

AMERICAN TROOPS had scarcely landed on Leyte when General MacArthur in the name of the United Nations placed the government of the Philippine Islands in Filipino hands.

On that day the American Army was just beginning its reconquest of the Islands. The actual ceremony of the transfer of civil power was delayed until February 27. Then in the burned-out, gaping wreckage that was once the beautiful city of Manila, General MacArthur formally turned over the Government of the Philippine Islands to President Sergio Osmeña.

The Japanese were still fighting stubbornly in a few buildings in the city. In the underground tunnels of Corregidor they were still systematically blowing themselves and the tunnels to bits. In large sections of the Islands they still held control. In other sections they were facing destruction by gradual starvation. The Philippine Islands on that day were facing a long period of suffering before the return of the peace. Yet, somehow, the dominant note of that very important ceremony was and is one of quiet confidence, of hope that spreads even beyond the Islands of the Pacific.

The Filipinos have more than won their right to the government of their own affairs. Alone of all the Oriental peoples they fought loyally side by side with the white men who had been their rulers. Their loyalty, a glowing page in Filipino history, is a still more glorious page in American history.

For three years they refused to submit to the Japanese invaders. They did not yield to blandishment, to subtly insinuated hatred of the white race, to machine-gun or whip or flattery. Those who could not flee remained in town and village and city, passively, coldly resistant. Those who could took to the mountains and carried on a calm, careful, relentless war against the persecutors of their people. With Americans they were imprisoned. They were beaten and kicked and driven to slave labor with Americans. They were bayoneted and shot because they tried to make easier the lot of Americans whom Japanese paraded before them.

When our troops returned, they found the Filipino fighters waiting and ready. They did the dangerous reconnaissance work. They went into the Japanese lines and out again. They lined the roads and fought on the flanks while the Rangers brought the released prisoners back from Cabanatuan. They appeared in force when our raiders dropped from the skies over Los Baños.

They have saved all their bitterness for the Japanese. They have set up no warring political cliques to contest the Government with President Osmeña. They have indulged in no orgy of purges, no settlement of private grudges by the indiscriminate use of the epithet, collaborationist. They have not shaved the heads of their girls nor locked their men in animal cages. The very word, collaborationist, is forbidden. President Osmeña has carefully explained that not all those who remained in office to keep functioning the machinery of government can be lumped together as traitors. He has promised a fair trial to all accused of disloyalty. Even to the three men who were most prominent in the Japanese puppet government of the Philippines, José Laurel, Jorge Vargas and Benigno Aquino, he has promised a day in court and an opportunity to explain their actions.

All this makes a most hopeful beginning for the Government's eventual aim: the pacification and complete independence of the Islands. The Filipino people and the Filipino Government have the complete confidence of the United States and our pledge of their freedom. President Sergio

Osmeña has the confidence of both Americans and Filipinos. His name, like the name of the deceased first President of the Philippines, Manuel Quezon, is linked with the early, heroic days of the Filipino Insurrection, and with every subsequent movement for independence. A long, unselfish, entirely loyal career will be crowned with complete triumph on the day, not too far distant, when the United States will redeem its pledge to grant full and complete independence to the Filipino nation.

When the peace plans for the Orient are being drawn, the relationship between the Philippine Islands and the United States should be made the basis for the settlement of all colonial problems.

"TEACHER IN AMERICA"

THE LATTER-DAY HISTORY of American education is not ineptly illustrated by the story of the French revolutionary leader who, hearing a tumult outside in the street, exclaimed excitedly to the group in the house where he happened to be at the time: "There goes the mob. I am their leader. I must follow them." Setting itself the laudable task of leading a democratic people to want and to take advantage of universal education, our American system ended by trying to offer the kind of education each one wanted, in the way each one wanted it. The leader was led by the mob. Thus it undertook to turn out, on demand, specialists in endless "vocations"—accountants, hotel-keepers, engineers, teachers, beauticians, industrial chemists, literary artists. It became "child-centered" and "Progressive." It changed its "ends" to suit changing popular opinion, educating by turns for democracy, for improved human relations, for making people international-minded. As reward, it has been held mainly responsible for most of the ills that bedevil modern society.

In the multitude of books on education published since the war, this failure of education to do the impossible has received considerable attention. But less than needed attention has been paid to directing American schools back (or forward) to doing the job they can do—the job of helping students to educate themselves, the job of teaching. A peculiar virtue of Jacques Barzun's *Teacher in America*, just off the press, is his vivid awareness of both this necessary re-direction of American education and the significant part teachers must play in it. "Teaching," he says:

... is not a lost art but the regard for it is a lost tradition. Hence tomorrow's problem will not be to get teachers, but to recognize the good ones and not discourage them before they have done their stint.

Howsoever the regard for teaching got lost—whether in child-centering our schools, in the mad scramble for the Ph.D. degree, or in running away from the bogey of "indoctrination" and "authoritarian control"—it must now be restored, if education is to be made respectable and effective. Woodrow Wilson was right when he said:

Education comes from association of an immature mind with a mature mind. . . . Nothing trains a mind how to handle itself so much as association with a mind that knows how to handle itself—as the close and intimate association with masters of the mind.

The process of restoring regard for teaching is simple enough. Give the teacher his rightful role; prepare him to

teach worthwhile subjects, not attitudes—tolerance, democracy, citizenship—which are not so much the end as a resultant of good teaching; make excellence of teaching, rather than research, the criterion of success and advancement in the profession. Eventually great teachers will again arise—teachers thoroughly possessed of their subject, fervid in their love of the vocation, affluent in illustration, watchful, inventive. When this occurs, the nation will become great educationally and intellectually.

WIDEN WHAT SCOPE?

THIS CAPTION might well be the cynical response to the statement on February 25 by Herbert H. Lehman, Director General of the United Nations Relief and Rehabilitation Administration to the effect that UNRRA is widening the scope of its program to bring relief to especially suffering areas in France, Belgium, Luxembourg, the Netherlands and Norway.

Such a query, indeed, would not be entirely cynical. It is an undoubted, if sorry, truth that the UNRRA, one of the first and most forward-looking instruments of international cooperation, has, since its inception in November, 1943, been treated much like a red-headed stepchild. There have been difficulties, of course; there has been the necessity of reserving shipping facilities predominantly for military purposes; there has been lack of transportation at the ports which supplies have actually reached.

But deeper than these practical difficulties seems to lie the suspicion of various nations that UNRRA will prove an instrument of political influence. Russia long refused UNRRA admission into liberated Poland, and even now, a month after permission was granted, nothing is heard of any action going forward; civil strife in Greece has abated, but UNRRA, which had actually made a beginning there, only to be requested to leave when the troubles broke out, has, to date, not made an effort to return.

We believe, with Mr. Lehman, that "peace can never be achieved unless a bridge is thrown across the torrent of destruction and misery which separates the liberated peoples from the normal processes of decent living." To this noble end was UNRRA conceived and began its to date halting function. But the blame does not lie with UNRRA; as Mr. Lehman pointed out:

UNRRA can succeed in its mission only if it is given the tools and facilities with which to work. These tools and facilities can be made available to UNRRA only by the Governments themselves. In a word, it is absolutely essential that UNRRA have adequate shipping, adequate supplies, inland transportation and, finally, the full cooperation of the Governments concerned in the furnishing or distribution of supplies.

This is a concrete and practical problem that well might be high among the agenda of the San Francisco Conference to take place in April. In the vital steps that will there be taken toward collective security, there will be none graver than more effective steps toward getting the supplies where they are desperately needed.

One basic security Europe needs is the security of food, clothing and medicines. The United Nations Governments have a sacred obligation to put these tools into the hands of a willing and, we think, able UNRRA.

WHEN our present Pontiff, Pope Pius XII, was invested on March 12, 1939, with the insignia of the Papacy, AMERICA wrote:

Humanly speaking, Pius XII is the man of the hour, for the hour is dark. There is not a nation which has not heard thunder on the horizon presaging the storm of war. . . . In his powerful, yet touchingly beautiful and tender address broadcast to the world on March 3, Pius XII prayed for the establishment of peace, "the sublime gift of Heaven, the fruit of charity and justice." These words express the soul of his pontificate.

The storm broke but a scant and troubled few months after; and the horror, in its final unfolding, displayed unheard-of elements of evil and calamity. Yet, as in all human affairs, God's Providence worked out certain things to the good which man's ingenuity could not forecast.

Early days in Pope Pius' pontificate were filled, from all accounts, with passionate prayers and feverish efforts to bring every influence to bear, Divine and human, that the tragedy of war might be averted. A lesser soul might have allowed himself to become hopelessly saddened and embittered, when it became evident that these prayers would not be answered in that particular fashion, and these special efforts were coming to naught.

But even as the tempest piled up in its fury, in the midst of utter desolation and near-imprisonment, Pope Pius looked far ahead to another battle, the spiritual battle for peace which would succeed the armed contests of the present moment. Not knowing when or how that battle for peace might begin, or what precise form it would take, he set himself without delay to map out its strategy and prepare weapons which all suffering humanity could use in its own behalf.

We praise such things long after they are done. But at the time it is a difficult and often an ungrateful task to work out, piece by piece, the principles and policies which can guide a people in its attempt to find some sure footing in the shifting sands of human passion. It would have been so entirely gracious and dignified for the Holy Father to take refuge in pious generalizations, to cry havoc over the wickedness of mankind, to despair of any sort of practical solution until Heaven had worked some sublime intervention from above. It would have been so easy, and so natural, to concentrate the blame on some race, government or people, on plots and conspiracies, and to have assumed the role of an interpreter of the Apocalypse.

But the spirit which has animated Pius XII is the spirit of the Saviour Himself, whose office he fulfills on earth. That spirit bids him uncover the gaping wounds of humanity in those difficult, fought-over areas of the social, economic, international and political-science field, and pour in what medicine he can of sound philosophy and Heaven-inspired good sense, so that the human race may once more be able to stand erect and find its way back to the House of God.

A scene very different from that of 1939 confronts Pope Pius XII on his sixth anniversary. Political tyrants of that period have toppled and fallen. Christian Democracy, then but a pathetic memory, is now the rallying point in rebuilding Europe's social and political integrity; and the Pope's words on democracy are addressed to the voting women as well as the voting men of the entire world. But the stupendous change in scene illustrates, as no *a priori* reasoning could ever have done, the wisdom of the Pope's course through these anxious years. We pray that he may live to see its final fruition.

LITERATURE AND ART

WE LACK TECHNIQUE

NELSON W. LOGAL

THOMAS L. O'BRIEN'S commentary (*Catholic Arts' Problem*, AMERICA, February 24) on Father Gardiner's discussion of *Catholic Best Sellers* raises a point which deserves prolonged examination and careful investigation by persons interested in Catholic education.

Mr. O'Brien suggests an answer to the problem presented by an inferior native Catholic literature and by the predominance of converts in the ranks of Catholic authors. He rejects, somewhat timidly, the suggestion that artistic excellence must be paid for in the coin of sin. He lists as contributory causes of the native Catholic literary lag "Catholic self-consciousness," arising from a restricted Catholic audience sufficiently instructed to remain invulnerable to the scandal of sin's portrayal in literature, and to a "cleavage" existing in the native Catholic mind, which confuses the Catholic author in the face of the dedications required to Art and to God. This cleavage, he maintains, is caused by a failure to grasp the sacramental nature of the universe. In conclusion, he blames Catholic educators for failing to show us "the glowing beauty of the reality of Catholic Truth."

I agree with Mr. O'Brien's conclusion. The failure of native Catholics in the field of literature is to be attributed to Catholic educators; but I cannot subscribe to the reasons which he advances.

The failure of Catholic educators is a failure to develop technique in their students rather than a failure to give them a vision of reality and truth. Our educators have muted us; they have not blinded us.

If Catholic education blinded students to a vision of Catholic truth, the whole system would be a total failure and criminal by its neglect. I am prepared to admit that Catholic education is defective but I am not prepared to assent to its total failure. To say that Catholic education has not given Catholic students a vision of the sacramental nature of the universe is tantamount to saying that it has given its students nothing; indeed, that it is not even Catholic.

I do not think that this can be said. Such a conclusion is an over-generalization constituting an indictment not only of Catholic educators but also the working of Divine Grace and the gifts of the Holy Ghost, one of which is Wisdom.

The charge, advanced by Mr. O'Brien, is out of tune with facts. From long association and dealing with educated Catholics who have lived in the House of Faith and who have followed the Catholic Way of Life from birth, I can see no reason to deny them an understanding of the sacramental nature of the universe. On the other hand, I have observed that this understanding colors their whole approach to life; sacramentalism is native to the Catholic mind. Catholics as a whole are realists with at least an implicit realistic philosophy of life, which is quite incompatible with the cleavage psychology posited by Mr. O'Brien as the factor which interferes with the coordination of art, life and God.

I have failed to detect an ostrich characteristic in the Catholic mind which predisposes it to duck its head before the fact of sin. On the other hand, I have found Catholics better able to handle the fact of sin than the great majority of men. At least they see it as it is; they seek neither to

deny its existence nor to palliate it by various philosophies in the modern manner. The historical objectivity and the doctrine of original sin are too deeply ingrained in the minds of Catholics to cause any blockage when art attempts to mirror reality.

The serious failure of Catholic educators is to be placed in an entirely different category. They fail to give their students the necessary technique to make their vision of reality vocal. Catholics have the proper vision of the reality of Catholic Truth, but the methodology of their education has crippled them when they try to translate that vision into art forms. This is a failure to achieve technique. It is not a failure to see.

Father Murphy's *Scarlet Lily* will serve to illustrate this point.

The theme he selected for a novel was magnificent in its possibilities. What made the novel mediocre was the lack of literary technique, manifested by stilted expression, pallid story-telling and unreal characterization. The very title of the book shows us that Father Murphy's vision of the story's possibilities was accurate. He failed to achieve his dream due to poor technique. Few persons would care to question Father Murphy's mastery of Catholic Dogma or his understanding of life. His years in the priesthood would offset this allegation.

Of course, it is not enough to assert that Catholic educators have failed to develop technique in their students. The causes of the failure should also be shown. All of my educational years were spent in Catholic institutions, so I must be prepared to bite the hand that fed me in continuing with this discussion. I am merely going to indicate factors which I believe to be causative in Catholic education's chief failure—the failure to develop technique in Catholic students. The whole question deserves searching debate and careful consideration.

I would lay the blame first on the professors. They have walled themselves up in a solid and impregnable Ivory Tower of philosophical truth, and they refuse to enter into the hurly-burly of modern life. A refined detachment and a supercilious satisfaction in the possession of truth has engendered the attitude "here is truth" rather than the attitude "discover the truth which is here." They seem to be more concerned with the possession than with the transmission of truth. Consequently, the philosophy of the Catholic college remains formalized and relatively divorced from the conditions of modern life and thinking.

Any graduate of a Catholic College will recall his philosophy course. The various philosophical problems were condensed into neat "theses" supported by very solid syllogisms. At the beginning of each thesis a few sentences outlined opposing errors. Objections were dispatched with clever distinctions. The final *ergo* boomed like one of Moscow's victory cannons.

Many hours each week were devoted to Philosophy. Throughout the entire course we were presented with pre-digested matter in the form of mimeo-printed "textbooks" entitled "Logic," "Ontology," "Cosmology," etc. The professors had still more pity on the class; they further briefed this mimeo-printed philosophy for us.

After two years in philosophy, we were totally innocent of all the warm fire of neo-Scholastic writings as beautifully presented and skilfully applied to the present world in the hands of, let us say, Maritain, Gilson or Watkin.

We were not stimulated to think in terms of philosophy: rather were we encouraged to indulge in philosophical memory. As a result our philosophy—to recall Newman's classical distinction—was filled with "notional assets" but not "real assets."

This methodology gave us an acquaintance with philosophical truth but it did not stimulate or develop in students the technique of transmitting that truth in terms of everyday living. The mediocrity of the "textbook" method of study and the formalized and abstract method of teaching presented us with no models of artistic philosophical expression.

The teachers are to blame for these formalized frames of presentation. They play down to the student. They fail to push the student into independent thinking, original research and creative reading. I maintain that this stunted approach to philosophical education has put petcocks on the springs of expression that should bubble out of the sublime and glowing truth of Catholic Philosophy. Certainly it is no contribution to the development of technique in students.

Another contributory cause to the main failure of Catholic education is the classicism of the early years of Catholic college education. The value of the classics is a topic of debate which I choose to pass over at the present time, with the observation that the cultural value of Latin and Greek is indisputable. I do believe, however, that too many exegetical hours are devoted to classics at the expense of other necessary subjects. It is all very well to take a pagan bath in Horace's Bandusian Font, and to thrill to the prolonged periods of Ciceronian eloquence (in installations of so many lines a day), but this luxury is not very apt to develop a modern technique of expression in students. The labored translations and didactic exegesis of the classics have produced an antique (and, perhaps, immortal) fuzz on the writings of modern Catholic authors—but little of the varnish of modern writing.

Perhaps the labored strainings of so much of native Catholic writing, and the latinized elegance of our prose and sermons stem right back to the days when we found our main efforts centered in the centuries before Christ, and overlooked modern writing, history and the like. I distinctly recall that while the college I attended offered an elective history course, it was impossible for the majority of the Arts students to take advantage of it due to the many hours spent with Cicero in the Roman Forum. We were preparing to address a Roman group of long ago; but we were not preparing very well to gain the ear of our world today.

The same thing is true of the English courses which were offered. A year was spent in the study of Poetry. Another year in the study of Rhetoric. These were majors in the first two years of college. We dissected the structural principles of both arts; but we failed to discover them imbedded in great works. What we read, for the most part, were selective readings designed to illustrate the principles in the shortest possible manner. Very little time was spent in actual writing and composition. Even when we engaged in this we followed the imitation theory.

We did not ignore modern writing altogether. Minor and elective courses were offered in "The Modern Novel" and "Modern Poetry." These consisted of a period a week or—at the most—two periods. These courses were frankly regarded as snap courses by faculty and student body alike. In the few periods we devoted to them we discussed a few works without reading them attentively, and at the end of the year garnered in the few credits attached to the electives. The fault was partially the student's; but it was the system's, too.

Such policies do not tend to develop technique in students. In fact, upon reflection, I believe they warp technique.

The net result of this educational methodology has proved to be no incentive to literary excellence on the part of Catholic college graduates. A vision of "eternal verities" has been given to native Catholics but they have not been given a facility to express the faith that is in them in language that will captivate the modern mind. As a result of this, we suffer the humiliation of seeing Douglas, Asch, Cronin and Werfel doing the work that we should be doing—sometimes in an able, beautiful and reverential manner, as in the case of Werfel; sometimes in the vein of a saboteur, as in the case of Asch; sometimes in a debatably dubious way, as in the case of Cronin; and sometimes in a naturalistic mode, as in the case of Douglas.

The above observations are intended merely as indications of the failure of Catholic educators to give technique to their students. The whole question of methodology and curriculum deserves prolonged and careful analysis and investigation by Catholic Educators. In *Christianity and Philosophy*, Gilson speaks of the sacred duty of developing technique. Catholic educators would do well to make this a point for a daily examination of conscience.

In view of the literary lag of Catholic college graduates, a great, candid and searching re-appraisal of Catholic education is in order. Some of our Catholic educators have built their Ivory Tower so high that all they can see is fog. Others are busy tunneling back to years long dead. It is time that they enter the arena of daily combat. Old methods, formalized curricula and dusty textbooks are not sacrosanct. Our convert authors have shown us the way to vitalize and energize our education. May we not be reactionary or dull?

Consequently, while I agree with Thomas L. O'Brien's indictment of Catholic educators, I cannot agree with the reason he assigned to justify his charge. I do not believe that facts justify us in asserting that Catholic educators have failed to give vision to their students. I do believe that they can be charged with failing to give and to develop technique. Therefore, while Mr. O'Brien's remarks upon Catholic self-consciousness and a cleavage psychology are extremely interesting, I believe them to be the fruits of a theoretical approach to the problem and not of a factual contemplation of our literary lag. Catholic education can be accused of defect but not of crime. It has not failed "to show the glowing beauty of the reality of Catholic Truth," as it contains "all things in Him Who gives me strength." And thanks be to God.

YET, BY THE WORDS OF A PRIEST . . .

If I should call the stars down
From their places,
Men would wear looks of wonder
On their faces.

If at my word the moon should leave
Her station,
All earth-chained hearts would bound
With wild elation.

If I unbarred by night the sun's
Gold gleaming,
I would be hailed a Prospero
Of scheming.

Yet daily I bring down a God
By thunder—
Powered words, soft-spoken—and men
Do not wonder.

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BOOKS

SECULARISM AND CULTURE

APARTMENT IN ATHENS. By Glenway Wescott. Harper and Bros. \$2.50

CATHOLIC ART AND CULTURE. By E. I. Watkin. Sheed and Ward. \$2.50

"**OCCUPATIONAL DISEASE**" is a phrase that has taken on a newer and more terrible meaning these recent, rotten years. It is a disease now that creeps into the bodies and souls of the ordinary people of the occupied lands, and this book is a moving and penetrating study of it, with particular emphasis on the spiritual inroads it makes, and with few explicit asides on epidemics, filth and famine.

To achieve this end, Mr. Wescott presents a study of the influence of the Nazi mentality on the spirit of those physically dominated by the occupying German armies. That influence may be either a direct one, resulting in the slow and insidious infiltration of Nazi modes of thought, or the indirect and oblique one of horrified understanding and revulsion.

It is the second of these that makes up the theme of this book. Captain Kalter is billeted with an upper-middle-class Greek family, the Helionoses. They are father, mother, two children, stunted spiritually and physically as a result of war and occupation. The father is a cultured, refined man, who had been a publisher; he is fond of leisurely, discursive conversation; he is gentle and tolerant, and inclined always to see the best in people. His wife is emotional and rather neurotic, easily given to swift fears and suspicions. The Nazi Captain is at first harsh, brutal, demanding; and Helionos' struggle throughout all the wearying and humiliating tasks that are laid on them is to keep his own inner integrity, not to yield to blind and facile hatred.

After a furlough home, the Captain comes back a Major, and strangely changed. He has become melancholy; far from being demanding, he takes embarrassed steps to be friendly; Helionos visits him in his room in the evenings and they engage in long talks, in which the Major expounds the Nazi creed. Helionos tries desperately to understand, to see some vestige of humanity and sense in the pompous, self-conscious Wagnerian "destiny" of the German race, according to the Nazi gospel. He cannot; his lucid and balanced Greek mind recoils from the monstrous business, at the same time that his sympathies are touched by the personal griefs of the officer.

Finally, in a moment of misguided fellow-feeling, he blurts out an insult to the Fuehrer. He is clapped into jail, and Kalter makes plans that his own suicide, which he has long been contemplating, will be laid to Helionos. The book ends with Helionos' wife, recovering from the shock of her husband's death and changed into a purposeful woman, preparing to give her little son to the work of the underground and to share in it herself.

As will be seen, this is a somber book. There is little humor in it, though it possesses deep sympathy for the slow and unheroic agony of an aging, loving couple, hopeless and aghast in the face of a spirit that is utterly incomprehensible to them. It is a slow book in external action, but it is tense with the strain of coiled mind and soul. It is perhaps too ready to make synonymous "Nazi" and "German," but it is a devastating study of the cold, unsensual, warped Nazi idealism that may be called almost a perverted sanctity. Mr. Wescott is to be thanked for having avoided detailing physical brutality and having concentrated on a far worse thing, the spiritual barbarity that sows hatred.

There is no immediately obvious reason for treating Mr. Watkin's book in conjunction with a novel on the spiritual ills of Nazi occupation; at least, so it would seem and so I thought in casting about for a connection. Actually, different in theme and technique as they are, they mutually illuminate one another, for Watkin's challenging book stresses throughout that any true and great culture is a religion-culture, that all great art has been fertilized by a dominant and fundamental religious attitude. "A purely secular culture," he

holds, is "a portent reserved for the modern world." And it is the fruits of this secular culture which *Apartment in Athens* so scathingly examines.

From this seed thought, the author examines the seasonal changes in art and culture, from "The Classical Autumn" into "The Christian Spring," from "Summer: Medieval Christendom" through "Late Summer: The Renaissance" into "Autumn: the Age of Baroque" to "Winter: the Modern World." From the cultural angle, there is not much essentially new in the chapters up to his treatment of Baroque. There are many penetrating observations, as, for example, that on page 73, wherein is noted the beginning of our lessening of the idea of Sacrifice in the Mass, a trend that is only, these later years, starting to be reversed with the growth of interest in the Liturgy. This point arises from his use throughout the book of the terms "vertical," signifying man's movements toward God, and "horizontal," the movement of man's knowledge of nature and himself. These movements he traces in cultural and artistic forms, and particularly in the great cathedrals.

Mingled with these profound observations, however, are others that will cause no small dissent. Watkin is slightly hostile to Aristotelianism and accuses Saint Thomas of having conceded too much to its suspicion of rationalism; if I read him correctly, he rather seems to think that even the Humanity of Our Saviour can be a distraction from the pure "vertical" movement to God.

When he comes to the treatment of the Baroque period, however, then he is at his original best. That best will not, probably, be universally agreed with, for he commends that artistic and cultural period for the very reasons for which it is generally condemned. He sees in what has generally been considered the flamboyance of the age a widening of the "horizontal" movement until it may be termed a "spiritualization of sense," a term he illustrates by analogies from the experiences of the mystics.

Perhaps the best of this very stimulating part of the book is the social background he gives to the rise of Baroque art and religion, the emphasis in the Church on government, law and external authority to meet the challenge of the "individualist revolt."

For the modern period, Watkin does not have much to say that is encouraging. Romanticism, "the cult of pantheistic indefiniteness," has taken the place of, and aped, theistic infinity and, with no collective vision of Catholic truth, there can be no question of Catholic art. But he feels that if Winter comes, Spring cannot be far behind; he senses a new spirit moving, which will be the more evident and fruitful guidance of the Holy Spirit, under which Catholic life, culture and art will burgeon again.

In all, this is a most eminently worthwhile book; it is learned, provocative and shot through with the sincerest devotion to the beauties and profundities of our Faith. The end-illustrations illumine the text well; it is gratifying to note that two modern churches singled out for inclusion are the work of Mr. Barry Byrne, the architect, AMERICA's art critic.

HAROLD C. GARDINER

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first food is provided by three men of Vineyard who come out from their hiding place in the hills where, for five years, they have been living and fighting as guerillas. From that first meal to the fulfilment of the harvest there is enacted a powerful and deeply human drama—man in conflict with adversity, the spirit of man in conflict with evil. All the qualities of good and evil are in this small group: courage, love, faith, patience, selflessness, as well as avarice, ruthlessness, uncontrolled passion, vindictiveness and petty self-interest.

Could it be the masculine and feminine collaboration that makes the characterizations so appealingly human? These peasants are persons you want to talk about: Joseph, the hard-bitten young guerilla who has to be convinced that he has not "gone bad inside"; Anna, whose mind must fight its way from the darkness into light and love; little Mark, who remembers the Virgin of the Harvest and who yearns to swing a censer because he wants to thank God; Franz, ace fighter of the guerillas, whose inner conflict is the most powerful and the most poignant. He must resume his office as Father Francis; uncertain of his own dispositions, he knows himself as the channel of grace for his people; he, the deadly efficient marksman, must find his way to the Prince of Peace in the performance of his priestly duties, and in the midst of his struggle be a tower of strength to his flock. In the face of such an understanding portrayal of a soul in conflict, it is almost carping to confess that some of Father Francis' "services" strike an unfamiliar note to the Catholic reader.

This story affirms the belief that not by bureaus and committees alone does man live, but rather in the Spirit which will "renew the face of the earth."

MARY STACK McNIFF

POILUS AT YORKTOWN

WHEN THE FRENCH WERE HERE. A Narrative of the Yorktown Campaign. By Stephen Bonsal. Doubleday, Doran and Co. \$3

THIS BOOK THROWS welcome light on a not too well known chapter of American history. It tells the story of the French expeditionary forces under Rochambeau. Most Americans are aware that France gave help during our Revolution, but few know the extent of it or the military actions engaged in by the French. Our history books mention that the French were present at the surrender of Cornwallis. But they do not tell us that the four thousand men under Rochambeau marched in the heat of summer from Rhode Island to Tidewater Virginia, through strange country and over poor roads to give vital assistance in the successful outcome of the Yorktown campaign. This authentic, interesting and well written book carries the reader along the route of that march.

The author has made profitable use of much unpublished material from the Library of Congress and French sources. Many keen observations on the social and economic life of the Colonies have been gleaned from the letters and diaries of Rochambeau's young officers.

The French forces sailed from Brest in the spring of 1780 and, after a slow crossing, debarked at Newport, R. I., where they passed the winter. A period of inactivity and indecision put off the beginning of the march to Virginia until June, 1781. An attack on New York had been Washington's hope but, since men and money were lacking, he decided to bypass the strongly garrisoned city and concentrate on Cornwallis in Virginia.

The success of the military operations around Yorktown, which are graphically recounted, is shown to have been the outcome of the excellent coordination and friendly rivalry between the land forces of Washington and Rochambeau. This was only possible, of course, because de Grasse's French fleet had gained control of the sea in a decisive naval battle off the Virginia capes on September 5, 1781.

The waging of war by allied forces usually involves friction, suspicions and attempts by the enemy to create discord. The mutual understanding and confidence that, from the beginning of their association, existed between Washington and Rochambeau practically eliminated these difficulties and are proof of the high character of both men. Americans who are sensitive about the amount of American money being spent

in Allied countries today will probably be glad to know that the Yankees of the 1780's made our Allies pay for what they needed.

The closing chapters give interesting details of the personalities and careers of many of the French who fought at Yorktown. Berthier continued his military career and gained great fame as chief of staff in Napoleon's army. Worthy of special note is the versatile Bougainville. The island and strait which he explored and which bear his name have been the scene of battles for the supremacy of the Pacific in the present war. His varied talents were successfully employed as sailor, soldier, diplomat, mathematician and explorer.

This book is highly recommended as a valuable record of the past and for the light it throws on current events.

THOMAS M. BREW

THE MISSOURI. By Stanley Vestal. *Rivers of America Series.* Farrar and Rinehart. \$2.50

THE *Rivers of America* series has mounted with the publication of *The Missouri* to the impressive total of twenty-six volumes. Previous books in the series have been generally well received by reviewers, and have proved popular among those who like to be entertained while absorbing information—geographical, ethnological, political, economic—of the pioneers and their posterity in the American scene. The element of entertainment centers chiefly in folklore or plain and homespun anecdote. On the whole, the series has been an important contribution to validly popular United States history, in which the rivers carry well loaded vessels of knowledge.

In one respect Stanley Vestal's *The Missouri* is not an exception to the excellence of the other volumes, for it is packed with information about one of the longest, most capricious, and socially effective inland streams in the world. "It divides or washes the boundaries of seven States . . . four State capitals stand upon its banks." The Missouri River is 2,500 miles long and, at one spot or other of its course, its flow has been aimed in every direction of the compass.

The biographer of the Missouri River, a writer so well equipped with the historical facts of its life, is duly impressed by the magnificent proportions of the "Big Muddy," but the quality of his narrative leaves much to be desired. His prose is of the "popularization" level, almost at times of "Sunday Supplement" grade, and seems to rejoice in the "breezy Western" mannerism. Such treatment ill befits the heroism of the subject, and is not relieved by occasional classical allusions used. Colloquialisms and near-slang do not belong in this book; to preserve a better dignity without stodginess should have been entirely possible.

One of the best features of the narrative is the generous space given to unfamiliar facts about Indian tribes and their great chiefs, such as Sitting Bull, Chief Joseph. Here the author excels. Great missionary figures, too, are well presented—the famous apostle of the Indians, Pierre-Jean de Smet, and their historian, L. B. Palladino, both Jesuits.

Despite its literary peccadillos, *The Missouri* will repay reading with a wealth of valuable information. The many maps, usefully placed, are good; the pseudo-woodcut illustrations were better left out.

ROBERT E. HOLLAND

CHRISTOPHER T. EMMET, commentator and news analyst, broadcasts over WEVD.

RICHARD WILLIER is the *nom de plume* of an observer who spent eight years in China, up to the Summer of 1941, and during 1941 was in the Yangtze Valley, where the 4th Route Army was organized. He also has close friends living in the area occupied by the 8th Route Army.

PAUL DEARING, Assistant Public Relations Director for N.C.C.S., was for twelve years a newspaper feature writer, and is Vice President of the National Catholic Evidence Conference.

REV. NELSON W. LOGAL is a priest of the Diocese of Buffalo.

THOMAS M. BREW, S.J., took his graduate studies in history at the Catholic University of America.

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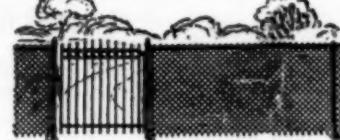
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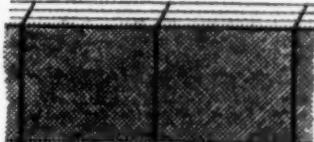
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THEATRE

AND BE MY LOVE. Even to a robust optimist like myself, a determined and life-long lover of the theatre, these recent midwinter weeks have brought grim disappointments. For several weeks in succession we were not offered one thoroughly good play to reward us for our two or three journeys a week to the theatres through the bad February weather.

We have had some good acting, but that is something we can almost always count on when entering a New York theatre. Even this rule, however, has failed in a number of mournful instances. Like all artists, our men and women of the stage are temperamental. Some of them go down under the weight of bad plays, even as audiences do, and for stronger reasons. They are part of the mishap from which their audiences are suffering, and there is nothing in their lines or the situations in the play to bring out what they want to give.

The latest victims of this calamity are Mr. Walter Hampden and his company. After years of serious work in big roles, Mr. Hampden suddenly wearied of them and decided to change to modern and lighter parts. The result is his unfortunate experiment with Edward Caulfield's comedy, *And Be My Love*, produced at the National Theatre by Arthur Beckhard and Victor Hugo-Vidal.

As with so many recent offerings on our stage, the trouble is with the play. Mr. Caulfield set out to show us a middle-aged love affair between a distinguished actor and a woman scientist who are interested in trial-marriage experiments. The lady is a widow with a daughter in love with the Navy. Widow and actor meet in a matrimonial bureau. Neither knows much about the other, but the widow takes the actor to her Connecticut home for their matrimonial experiment.

Lotus Robb, back on the stage after years of absence, plays the widow's part quietly and naturally. She has a sister, Esther Dale, who disapproves of the whole situation. So does the audience, by this time. Violet Heming, as an old-time actress friend of our hero, hasn't much to do that is worthy of her ability. Viola Dean is good as a part-time maid and Jed Prouty plays the role of the marriage broker in a manner that shows how unhappily conscious he is of the faults of his part.

In short, the company does its best; but there's really nothing important in the little comedy. What there is is settled in a fortnight, after the actress has made an unsuccessful effort to get the star back on the stage. The middle-aged lovers marry, but neither they nor the audience show much interest in the fact. Mr. Hampden should look immediately and piercingly for another and a much better play.

ELIZABETH JORDAN

FILMS

THE ENCHANTED COTTAGE. That beauty is in the eye of the beholder is the theme of this up-to-date celluloid version of Sir Arthur Wing Pinero's play. While the war plays a tragic part behind the story's scene, this film as a whole can be classed as a truly romantic flight of fancy which constantly tugs at the emotions and carries the audience into a charming world of make-believe. Robert Young is the disfigured flyer who returns home to find his family and fiancée lacking in understanding, though filled with an unwelcome pity. To hide from them, the veteran seeks refuge in a quaint New England cottage that has become known as an enchanted spot because of the many happy pairs who have spent their honeymoon there. Here he meets Dorothy McGuire, an ugly duckling who is also trying to escape from a thoughtless world. The man's regeneration is accomplished through his association with the girl, whom he marries, and with a blind musician (Herbert Marshall). How the self-conscious pair are transformed by love makes up the rest of a charming tale. Because this plot is woven of gossamer-like stuff, it demands the most delicate treatment, which it happily received from director John Cromwell and the fine cast. Besides the sensitive performances of the stars, special credit should go to Mildred Natwick and Spring Byington for their fine delineations. All the family must put this on their cinema list. (R.K.O. Radio)

BETRAYAL FROM THE EAST. Japanese espionage, with attendant brutality, is depicted before the attack on Pearl Harbor. In his narration concerning the melodramatic offering, Drew Pearson states that the material is based on fact. However, the pattern of spies and counter-spies has been woven often before on the screen. Cast as a former Army man, Lee Tracy is approached by Japanese agents in their attempts to secure diagrams of the Panama Canal defenses. He apparently goes along with the enemy but actually becomes a counter-spy, aided by Nancy Kelly as a member of the F.B.I. The villains are foiled, though our agents sacrifice themselves to accomplish it. Here is moderately diverting suspense for adults. (R.K.O. Radio)

CIRCUMSTANTIAL EVIDENCE. As obvious as its title, this is the record of an innocent man sentenced to the electric chair because some persons testify that they saw him lift an ax to strike another man who later died. Of course, the convicted fellow is saved in the nick of time, and the whole thing is not worth the fuss. Michael O'Shea and Lloyd Nolan have the leading parts in this trite tale for the mature. (Twentieth Century-Fox) MARY SHERIDAN

PARADE

A CHARMING NAIVETE, the exact opposite of the boastful spirit, burst out during the week. . . . In a Los Angeles divorce court, a wife testified her husband threw a plate of marmalade and three duck eggs at her which covered "me from my hair to my shoes." The judge inquired: "Didn't you ever throw anything?" Without any trace of vainglory, the wife replied quietly: "Once I threw some fruit salad at him." Asked later why she sought to withhold this information, she said: "I am not given to boasting." . . . In Spokane, police confronting a robbery suspect with his long prison record inquired why he had previously denied serving time. The suspect remarked: "Folks would have thought I was bragging. Now the record can speak for itself." . . . Self-assertion, however, was by no means missing from the week. . . . An Oklahoma resident, seeking a job with the OPA, stated as a qualification that he could tell by the exhaust fumes from an auto whether it was using A- or C-card gasoline. . . . In Florida, a seventy-eight-year-old widower applied to the OPA for ten gallons of extra gasoline for the purpose of courting a woman he wanted to make his wife. He told the OPA he thought three round trips would bring the courtship to a successful conclusion. . . . Improvident use of steaks was penalized. . . . A Brooklyn man was sentenced to jail for slapping his wife with a

five-pound beefsteak after she stood in line three hours to buy it. . . . While scarcity crippled some lines of business, heaping abundance made trade brisk in other lines. . . . After a New York laboratory offered three cents a head for live fleas, it received a communication stating: "Here in Arkansas we have plenty of large fleas, stick-tight fleas and sand fleas which can be shipped alive without difficulty." . . . Millions of young "amateur hoboes" will take to the road "just for thrills" in the postwar period, predicted Jeff Davis, well-known hobo leader. He added that plans for dealing with these swarms of road-hitting, rod-riding "amateurs" will be evolved at an executive council meeting of the International Itinerant Migratory Workers' Union, Hoboes of America, to be held in Buffalo, N. Y., June next. . . . It is to be feared that the Itinerant Migratory Workers' Union is not exactly the ideal agency for coping with juvenile delinquency. . . . Migratory groups constitute one of the chief reasons for juvenile delinquency—migratory fathers, migratory mothers, who migrate from one marriage to another in swarms that remind one of migratory birds. . . . Essential to the solution of juvenile delinquency is an increase in the number of one-family fathers and one-family mothers; a decrease in the number of hot papas and hot mamas who romp from one wedding to another. JOHN A. TOOMEY

ART

IN GOING OVER the material available for this column, I found two items which I had marked "important," because of their timeliness and particular relationship to Catholic religious and cultural purposes. One of these referred to a book which appeared through the generous patronage of Bishop O'Hara of Kansas City, while the other item related to Way of the Cross stations which are the work of a talented French painter, André Girard, who is now living in this country.

The title of the book is *Notes on Art for Catholics* (Saint Anthony Press, \$1) and it was written by Charlton Fortune, who is a very able painter and designer in her own right. The text is formed around some of the art in the collection of the William Rockhill Nelson Gallery of Art, in Kansas City. This art is illustrated in the book, and the text is a well written explanation of the esthetic qualities that characterize it. The author wisely emphasizes the necessity of approaching art in a natural and right manner and explains exactly what she means by this idea.

Many people fail to do this natural and essential thing of viewing art as art and, instead, look for literature (or story-telling aspects), or for sentiment that relates to their personal and possibly nostalgic recollections. If these are not apparent to them in a painting, or piece of sculpture, they feel thwarted and confused.

Miss Fortune's book is valuable for what it does in correcting this very prevalent and inadequate basis for the appreciation of art. It is a book that deserves a wide circle of readers as well as the right kind of imitators. In fact, an amplification of her treatment of this matter, so as to constitute a textbook, would do a great deal to advance a constructive type of art appreciation.

Now, it is pertinent that anyone grasping the idea Miss Fortune has so well stated would deepen his sense of the art values in André Girard's Way of the Cross paintings. These tragic episodes are revealed in vigorous, well conceived figure-patterns, and in rich and significant color. They are at the Bignou Galleries, but I understand the paintings have been purchased by an American collector. It is to be regretted that they are not going where they rightfully belong—into a church designed to receive them. The painter has achieved an unusual degree of balance between the interest of the illustrated matter, fundamental as that is to a delineation of the Passion, and breadth in design. The last is associated with unusu^z simplicity of dramatic elements, as well as of painting manner. The quality of symbolism, which is so much an element in modern art, is here allied with emotionally evocative factors, and the satisfying result is somewhat rare in modern art.

BARRY BYRNE

CORRESPONDENCE

FEDERAL AID TO EDUCATION

EDITOR: May I congratulate Urban Fleege on his article, *Catholic Schools and Government Aid*. This article, and the editorial in the same issue of AMERICA (February 17), give many of the reasons for imperative action now for the Catholic use of Catholic taxes for Catholic schools. This right can be gained while guarding against undue governmental control. The right is fundamental. Federal and State funds are not so much due in justice to institutions, as to the child. The law of the land as well as natural justice gives the child, through his parents, the right to education according to conscience.

The existing system of education in the United States has a salutary balance (though uneven) of so-called public and private schools. The existing system of education in the United States will be destroyed if taxes paid by all the citizens are not distributed to all the citizens. Catholic children have a right to education according to conscience. They are bound by law to attend school. They have a right, therefore, to the necessary funds. These arguments are in-

contestable. Holland, England, Scotland and Canada afford examples of a more equitable distribution of public funds, with none of the calamitous results predicted by opponents of aid to Catholic schools.

But the fight must be made, not by foreign analogies, but on the rights of American citizens. The right to education according to conscience is the law of the land; the right to a proportionate share of taxes is deeper than the law of the land.

A Catholic parent is not bound in conscience to send his child to a public school which leaves out God; neither is he bound in conscience to pay for these schools for other people's children. Every possible organized Catholic effort must be made to ensure elementary justice in future Federal and State bills and laws.

New York, N. Y.

JOHN E. WISE, S.J.

POSTMAN'S THANKS

EDITOR: I want to take this occasion to thank you for the editorial appearing in AMERICA of January 27, 1945, entitled *The Invisible Man*. It tells the story clearly. I have been a subscriber and reader of AMERICA for many, many years and I am also a letter-carrier; and I want you to know that I appreciate the publicity you have given to the letter-carriers' effort to secure an increase in pay. Let us hope that the present Congress will be more kind to us than the last one was.

Kalamazoo, Mich.

D. F. MURRAY

PRO FRANS AND CON

EDITOR: With regard to Mr. Frans' article, *A Layman Looks at Vocations* (Feb. 10), I must say I cannot think he is at all right in his main theme, that priests today unduly restrict the term "vocation" to the religious vocation, and neglect the beauty and sanctity of the supernatural vocation to the marr^{ed} state.

The idea of vocation, in the sense of meaning the Provincial state-of-life in which and through which one is supposed to sanctify himself and his environment, is quite generally used by all priests who have to do with the guidance of youth; and moreover this same idea is a basic principle of specialized Catholic Action, among students' groups and workers' and rural groups. Indeed, I think that any priest speaking of religious vocations today would, as it were, naturally be led to preface his remarks with the observation that he does not think the religious vocation is the only true vocation in the world.

Vocation to the priesthood and to the religious life must be spoken about and written about more, not less. If there is danger at all of an over-emphasis of one side to the neglect of the other, I think it is in the direction opposite to that held by Mr. Frans. Thousands of Catholic students have carefully studied the beautiful Encyclical on Christian Marriage, but I imagine that hardly any have ever looked at the one on the Priesthood. And if this neglect is true in regard to the priestly vocation, I believe it is even more emphatically true of vocations to the sisterhood.

Brookland, D. C.

REV. CHARLES SHEEDY, C.S.C.

EDITOR: It was with a thrill of pleasure that I began the reading of Frederic Frans' article in your February 10 issue.

I felt that here was the much-needed treatment of a neglected subject.

The matter was beautiful, good and true, and his discussion, clear, humble, exact and profound, befitting a religious reality of such loveliness.

This is just another instance of the writing to be found in your magazine—beautiful and satisfying.

I should like to see the author try his hand at Patmore. That might truly be an article to read.

New Boston, N. H.

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THE WORD

BEFORE Lent started there were so many things that we considered almost essential to our happiness: cigarettes, liquor, candy, movies, late snacks, food between meals, meat with every meal, long hours of recreation. With the beginning of Lent we began to cut down on some, not all, of them; and now in the middle of Lent we realize that we do not need all those things as fully as we once needed them. We are, if we are sincerely living in the spirit of Lent, actually happier without them. It brings a thrill of joy to a man to realize that he can do without things, that he is the master of things. We are freer persons than we were a month ago and happier because we are truly free with "the freedom wherewith Christ has made us free" (Gal. 4: 22-31).

At the same time we are giving more time to things we really need. We are praying more frequently and more fervently. We are offering the Holy Sacrifice of the Mass daily if we possibly can. We are receiving more often the Body and Blood of Christ. As we begin each day by offering it with Christ in the Mass, we know that we are making even the small monotonous things of the day valuable to God and ourselves. There is more of a thrill in doing valuable worthwhile things. As we leave our morning Mass, we know that we have Christ within us. Through Him we are united with God, and God is joy, and oneness with God is the joy of Heaven here below. Through Him we are united with all men and women round about us. They, too, are Christ's as we are Christ's, and we have a more friendly, family feeling with all of them. Since we are Christ's, we know that there must be a Christlikeness in all our actions, and there is a lot of daily fun in being more than ourselves, being better than ourselves, being Christly. Since we are Christ's and have Christ, we have the peace of Christ and we go through the day knowing that nothing and no one can take that peace from us. There is a lot of fun in knowing that we have down deep within us—where it cannot be seen or touched or hurt—the secret of joy and peace. It becomes almost a challenge, this confidence that nothing can take from us the deep joy of our hearts. Then we begin to want, to need more of Christ and of Christ's grace and we are happy because of our very need of Christ. We are happy actually because we are less free, because we are depending more on Christ for all our happiness.

So here we are in the middle of Lent, the hard season, rejoicing as the Church tells us to rejoice in the *Introit* of this Fourth Sunday in Lent. Both Epistle and Gospel strengthen in us the reasons for joy. The Epistle is busy throughout with "the freedom wherewith Christ has made us free." We are free of fear because our Gospel is a gospel of love. We are free of the constraint of having to do things, for our doing is a compulsion of love. We are free of sin. We are trying hard to free ourselves of any tendency that leads us to sin. We are free of that slavery which is the opinion of others. On Ash Wednesday we wore ashes on our foreheads to proclaim our complete dependence only on God. On Palm Sunday we will wear the cross on our lapels telling all men that we seek only the approbation of Him who hangs on the Cross. We are freeing ourselves day by day from all the things that some day we will have to leave completely. We are free of the past, for we have squared that with God. We are free in the present for we are leaving that with God. We will be free into the future for into the future we will carry the freedom of the sons of God.

The Gospel adds one more thing that we need for peace—confidence in Christ Whom alone we need. Human beings just cannot help worrying. "A great multitude followed Him because they saw the miracles which He did on them that were diseased" (John 6:1-15). In their following they forgot food and sleep and comfort. He did not. He knew their humanity. He knew the helpfulness of food and sleep and comfort. He fed them, though the feeding required a miracle.

These are the elements of the joy we sing on the Fourth Sunday of Lent: freedom from slavery to earthly things, an ever-growing slavery to Christ and the things of Christ, a confidence that He whom alone we seek will not let us want the lesser things of human life. If these remain when Lent has gone we shall know that we have spent a fruitful season of Lent.

JOHN P. DELANEY

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